

THE
Little Childe
Catechisme :

IN WHICH

The Principles of the Christi-
an Religion are in plain
words and short answers laid
down, and suited to the Me-
mories and Understandings
of little Children.

Whereunto are added

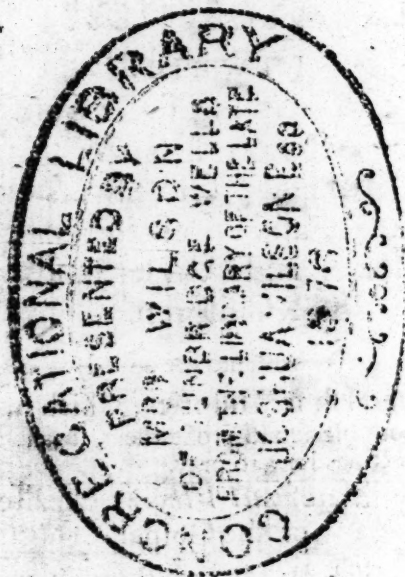
Several short Histories, which may
both please and profit them, as also di-
rections how to pray.

By *Nathanael Vincent* Minister
of the Gospel.

Joh. 21. 15. Feed my Lambs.

L O N D O N.

Printed for *Thomas Parkhurst* at the Bible
and three Crown at the lower end of
Cheapside, and by *G. B.* at the Bible under
the Gate on *London Bridge*, 1679.



dr
th
th
af
m
th
ea
O
an
po
ne



An Epistle to Christian Parents.

I*T is a true Observation that affections descend ; the love of Parents to Children being usually stronger than the return of love in children to their Parents. I suppose Natural affection to be in you ; I wish it may be Spirituallized ; and that you may be more concerned for the souls of your little Ones, which must live for ever, and which call for more than a portion in this life ; and which need more than food and rayment,*

An Epistle to
ment, and an Estate which they
cannot carry along with them
into another world.

Your children, if through
your want of care, and their
own sinful negligence and folly,
they miscarry, may wish indeed
that they had never been
born, or that they might be
turned into Nothing; but
Alas they cannot berid of their
Beings, but whether they will or
no, they must remain as long as
God himself lives; Oh there-
fore be chiefly sollicitous that
they may be well provided for
Eternity. It is a matter that
should very deeply affect the
hearts of Parents, that when
a childe is born into the world,
there is a Creature produced
which

Christian Parents.

which will never have an end,
but must be happy or miserable
everlastingly; and since ever-
lasting misery will be the porti-
on of most that are born, Pa-
rents care should be the more
awakened, and their industry
the greater, that their children
may attain unto Eternal hap-
piness.

'Tis sad to bring forth chil-
dren to the Murtherer, but
ten thousand times worse to
have them live and dye the
children of wrath and dis-
obedience; and become a
prey to Satan who goes about
like a roaring Lyon seeking
whom he may devour. How
can you bear the thought, that
pieces of your selves should

An Epistle to

dwell with devouring fire, and
inhabit everlasting burnings?
You love your little Ones, you
embrace them, you are taken
with their speeches, their actions
and obliging demonstrations
of their dutifulness and affe-
ction; and can you patiently
suffer them to continue in igno-
rance and sin, and go astray in
the broad way that is the beaten
road to Hell and Destruction,
and not endeavour to stop them?
If they were fallen into the wa-
ter or into the fire, would you
not hastily catch them out? And
can you see them drowning in
Perdition, can you see them in
danger of the vengeance of
Eternal fire, and be unconcern-
ed? Lord for poor Childrens
sakes

Christian Parents.

fakes help the unbelief of
professing Parents !

It is not an easie matter, considering the corruption of Nature which they were born with, and was in them as soon as first conceived, to prevent their Ruine; and the longer you defer the more difficult you will finde it. 'Tis an old saying, that it is never to late to be truly good, I am sure it can never be to soon. Therefore begin betimes to counsel and instruct them, that the first things they are acquainted with may be those which are most necessary to be known. And since they begin to observe sooner then many are aware, and are so prone to imitate their Pa-

An Epistle to

rents especially in what is evil, oh give them no bad example. An holy carriage and a well ordered conversation, will make your instruction more convincing and effectual. Your shewing them the way to heaven will be to little purpose, if they see you go in the way to Hell your selves. Parents because of the interest they have in their childrens hearts, may do them more good or harm, then any persons in the world besides; to do them harm in stead of of good, is to be in the worst sence of all unnatural.

Grace has entrance in at the Understanding, the mind must be inlightned that the heart may be renewed. Endeavour
that

Christian Parents.

That the vail of ignorance may be taken off which is naturally upon the souls of your children, and let them from their childhood be acquainted with the holy Scriptures which can make them wise unto salvation.

For their better instruction I have composed this short and easie Catechisme. I may well call it Milk for babes, but 'tis Sincere and taken out of the word of God. I have added several Examples collected out of Scripture and other Histories to deterr them from sin, to make them fear to do evil, to arm them against Popery, by discovering the horrible cruelty of that Religion, even against
little

An Epistle, &c:

little Children, as well as them
who have been grown up to Ma-
turity; They will also finde
some pieces of serious Poetry,
which may more easily, and are
worthy to be retained in their
memories. My design is both to
delight and Advantage them.
Oh that Parents may be quick-
ned to their duty! and that
a blessing from heaven may ac-
company these following Instru-
ctions, that children being train-
ed up in the way they should
go may never depart from it
This is the earnest desire of

A friend to you and to
your Posterity.

Nathanael Vincent.

The little Child's Catechisme.

Question. 1. **W**Ho made you?
Answer. God
 is my Maker who also made Hea-
 ven and Earth, *Job* 35. 10. *Psal.*
 124. 8.

Q. 2. What is God?

A. God is a Spirit, most wise,
 powerful, righteous, and merciful,
Job 4. 24. *Job* 9. 4. *Psal.* 145. 17.
Psal. 116. 5.

Q. 3. Had God any beginning?

A. He is without beginning or
 end, from everlasting to everlasting
 he is God. *Pf.* 90. 2.

Q. 4. Is God every where pre-
 sent?

A. Gods fills Heaven and Earth,
 every

2 *The Child's Catechisme.*

every Creature is manifest in his sight, he sees all now, and will judge all at last. *Jer. 23. 24. Heb. 4. 13. Heb. 12. 23.*

Q. 5. Are there more Gods then One?

A. There is but One onely, the living and true God. 1 Cor. 8. 6. Jer. 10. 10.

Q. 6. How many persons are there in the Godhead?

A. Three, the Father, the Son and Holy Ghost, which yet have the same Godhead, power, and eternity. 1 Joh. 5. 7. Mat. 28. 19.

Q. 7. How did God at first create Man?

A. In a state of Holiness and Happiness, Gen. 1. 27, 28. Eccles. 7. 29.

Q. 8. Who was the first Man that was made?

A. Adam, the Father of all mankind, 1 Cor. 15. 45, 47. Act. 17. 26.

Q. 9

The Child's Catechisme. 3

Q. 9. Did Adam continue in his first estate?

A. No, He fell from God by eating of the tree of knowledge of good and evil. *Gen. 3. 1. 11. 12.*

Q. 10. Did all mankind fall when Adam fell?

A. All being in his loyns sinned in him, and are fallen short of the Glory of God, Christ alone excepted. *Rom. 5. 12. 18. Heb. 4. 15.*

Q. 11. What is Sin?

A. Sin is a Transgression of the Law of God. *1 John 3. 4.*

Q. 12. What are you by Nature?

A. A child of Wrath being conceived and born in Sin. *Eph. 2. 3. Psal. 51. 5.*

Q. 13. How does your sinful nature discover it self?

A. In making me backward to what is good, and forward to evil, in thought word and deed. *Jer. 31. 18. Psal. 14. 3. Gen. 6. 5. Psal. 58. 3.*

Q. 14.

4 *The Child's Catechisme.*

Q. 14. *What are the wages of Sin?*

A. Death and eternal condemnation. *Rom. 6. 21. 23.*

Q. 15. *What are those that serve sin?*

A. They are besides themselves, blinded by the Devil, and enemies to their own souls. *Luke 15. 17. 2 Cor. 4. 4. Prov. 8. 36.*

Q. 16. *Is there no Saviour from sin and Everlasting damnation?*

A. Yes, Jesus Christ came into the World to save sinners even the chief of them, *1 Tim. 1. 15.*

Q. 17. *Is Christ God, or is he Man, or is he both God and Man?*

A. Christ is both God and Man, that he might reconcile God and Man together. *Rom. 9. 5. 1 John 5. 20. Eph. 2. 16. 1 Tim. 2. 5.*

Q. 18. *By whom was Christ conceived and born?*

A. He was conceived by the power of the Holy Ghost in the womb

The Child's Catechisme. 5

womb of the Virgin *Mary*, and so was born of her free from all sin.

Luke 1. 35.

Q. 19. *What are the Offices of Jesus Christ?*

A. Three, the Office of Prophet, of a Priest, and of a King. *Act* 3. 22. *Heb.* 4. 14. *Psal.* 2. 6. *Luke* 1. 32. 33.

Q. 20. *What does Christ as a Prophet?*

A. He teaches by his word and Spirit what we are to believe and do in order to Salvation. *Col.* 3. 16. *Joh.* 16. 13. *Joh.* 20. 31. *Phil.* 2. 12.

Q. 21. *Where is the Word of God to be found.*

A. In the Holy Scriptures of the Old and New Testament *Eph.* 2. 20.

Q. 22. *What does Christ as a Priest?*

A. He offered up himself upon the Cross to put away sin; and being risen from the dead; he ever lives to interceed for us, *Heb.* 9. 26.

Luke

me.

7. 25.
Christ as

himself,
makes
rs over
3. Esa.

37.
Christ's

enant,
od, to
grace
Esa.

of us
made

God,
esus

ing
ed
27.

The Child's Catechisme. 7

Q. 27. What is Faith in Jesus Christ?

A. Believing that Christ is a Saviour, and relying upon him to be our Saviour from sin, and wrath to come. Luke 2. 11. Act. 16. 31. Math. 1. 21. 1 Thes. 1. 10.

Q. 28. Are you able to repent and believe by your own power?

A. No, Faith and Repentance are the special gifts of God, Phil. 1. 29. Acts 5. 31.

Q. 29. Is the Law of God made void by Faith?

A. No, but by Faith the Law is established as a rule for us to walk by, Rom. 3. 31.

Q. 30. How many Commandments are there in the Law?

A. Ten, the summe of which is, Love to God, and to our Neighbour, Math. 22. 37. 38. 39. 40.

Q. 31. What is the first Commandment?

A. Thou shalt have no other Gods

8 *The Child's Catechisme.*

Gods before me. *Exod. 20. 3.*

Q. 32. What is the second Com- mandment ?

A. Thou shalt not make to thy self any graven image, Ex. 20. 4.

Q. 33. What is the third Com- mandment ?

A. Thou shalt not take the name of the Lord thy God in vain, Exod. 20. 7.

Q. 34. What is the fourth Com- mandment ?

A. Remember the Sabbath day to keep it holy, Exod. 20. 8.

Q. 35. What is the fifth Com- mandment ?

A. Honour thy Father and thy Mother, Exod. 20. 12.

Q. 36. What is the sixth Com- mandment ?

A. Thou shalt do murther, Ex. 20. 13.

Q. 37. What is the seventh Com- mandment ?

A.

The Child's Catechisme. 9

A. Thou shalt not commit Adultery. *Exod.* 20. 14.

Q. 38. What is the eighth Commandement?

A. Thou shalt not steal. *Exod.* 20. 15.

Q. 39. What is the ninth Commandement?

A. Thou shalt not bear false witness against thy neighbour, *Ex.* 20. 16.

Q. 40. What is the tenth Commandement?

A. Thou shalt not covet. *Exod.* 20. 17.

Q. 41. How is grace and strength to be gotten that we may keep the Commandements of God?

A. By faithful, frequent, and fervent prayer, *Psal.* 119. 5. 10.

Q. 42. To whom and in whose name is prayer to be made?

A. Prayer is to be made unto God alone in the name of Jesus Christ, *Mat.* 4. 10: *John* 16. 23.

Q. 43.

10 *The Child's Catechisme.*

Q. 43. *What are we to pray for?*

A. We are to pray for things agreeable to the Will of God, of which the Lords prayer especially informs us, 1 *John* 5. 14. *Mat.* 6. 9.

Q. 44. *What is the Lords Prayer?*

A. Our Father which art in Heaven, hallowed be thy name, thy Kingdom come, thy will be done on Earth, as it is Heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil, for thine is the Kingdom, and the power, and the glory for ever, *Amen.* *Math* 6. 9. 10, 11, 12, 13.

Q. 45. *How many Sacraments are there under the new Testament?*

A. Two Sacraments, Baptism, and the Lords Supper. *Math.* 28. 19. 1 *Cor.* 11. 23.

Q. 46.

The Child's Catechisme. II

Q. 46. What is a Sacrament ?

A. An outward sign and seal of Gods new Covenant. Rom. 4. 11.

Q. 47. What is Baptism ?

A. Baptism is an ordinance wherein by washing with water in the name of the Father, Son, and Spirit, is signified and sealed, the pardon and purging of sin, by the blood and Spirit of Christ, Math. 28. 19. Acts 22. 16. Rev. 1. 5. John 3. 5.

Q. 48. Are not Baptized infants gaged to be the Lords ?

A. Yes, as the infants under the old Testament were engaged to be the Lords by their circumcision. Acts 2. 39. 1 Cor. 7. 14. Ezr. 9. 2.

Q. 49. What is the Lords Supper ?

A. 'Tis a giving and receiving of bread and wine and according to Christs appointment, that his death may be remembred, and by his body and blood, Believers may be spiri-

12 *The Child's Catechisme.*

spiritually nourished. 1 Cor. 11. v
23, 24, 25. 1 Cor. 10. 16. be
o

Q. 50. Must not all dye ?

A. It is appointed unto all Men
once to dye, and after death they
must be judged, *Heb. 9. 27.*

*Q. 51. Is it not necessary that
you be born again before you dye ?*

A. 'Tis necessary that I be born
again, that a holy and saving change
be wrought in my heart, and Life,
before my great change come. *John*
3. 3. 2 Cor. 3. 18.

*Q. 52. Shall not the dead be rai-
sed out of their graves at the last
day ?*

A. At that day the dead shall
hear Christs voice, and shall come
forth, the good to the resurrection
of Life, the evil to the Resurrection
of damnation. *John 5. 28. 29.*

*Q. 53. Since Eternal Life, and E-
ternal Death are set before you,
what do you resolve upon ?*

A. Through grace I shall endea-
vour

ckisme.

Cor. 11

6.

he ?

o all Men

with they

7.

fury that

on dye ?

I be born

g change

and Life,

me John

d be rai-

the last

ad shall

ll come

rection

rection

9.

and E-

e you,

endea-

vour

Popish cruelty.

13

your to know God and Christ
betimes, and continue in the way
of truth and holiness to the end.

The end of the Catechism.

Little children ! You cannot
learn too soon to know and love,
and fear that God that made you.
Whatever is displeasing to him, is
hurtful unto you. Settle this up-
on your hearts, that sin is your
great enemy, and that if you go
in the way of wickedness. *Your
feet will go down to death, and your
steps will at last take hold on hell.*
Pray therefore to be made wise un-
to Salvation, *Through the precepts
of the Lord get understanding, and
hate every false way.* The first
false way I shall warn you against
is *Popery.*

Ex-

Examples of Popish Cruelty.

THE cruelty of the Papists shews, that they are near akin to *Cain* and to the Devil. Their Religion (if it may be called a Religion) is very bloody, and will bring those that embrace it to everlasting death, for the Apostle saith, *No murderer hath eternal Life abiding in him*, 1 John 3. 15. Now what barbarous and cruel Murderers the Papists have been in these following sad, but very true stories, will appear.

The Admiral of *France*, who was an excellent Souldier, and an eminent Protestant, was first invited by the *French* King to a Marriage, and the word of a King was paid to secure him from his Enemies

nemies in *Paris*. But quickly after the fatal Wedding was over, this Good Man, was shot by a Villain with a Gun charged with no less than three brass Bullets, one of which took away the fore-finger of his right hand, and with another bullet he was sorely hurt in his left Arm. The Papists were not contented thus to Wound him, but quickly after the Bell of *St. Germanes* Tolded, which was the sign that the Massacre should begin. And upon that black *Bartholomew* day 1572. several Blood-thirsty wretches broke into the Admirals Chamber, One thrust him into the Body with his Sword, and then smote him on the Head, and the rest had every one a blow at him, so that he presently fell down wounded to death. After this at the *Duke of Guise* his commandment, the Admirals Body was cast out of the window down into the

B

Court,

Popish

Papists
near a-
l. Their
alled a
nd will
o ever-
faith,
Life
Now
Mur-
en in
true

who
d an
t in-
to a
King
s E-
nics

16. *Popish Cruelty.*

Court, and there lay naked on the ground, exposed to the scorn of the multitude; some trampled upon him, and the Duke gave him a Spurn on the Head with his foot, using these words. *We have made a good beginning, now let us go on to the rest for the King hath so commanded.* And indeed before they made an end, they Murthered in *Paris* and other places, no less then *Thirty thousand Protestants*, without distinction of Age, or Sex; so that the Houses of these true Christians were turned into Shambles; and the Streets where they dwelt ran down with Blood. The Pope (as one of their own Historians tells us) when he heard of this Massacre from his Legate at *Paris*, like a Devil incarnate, highly approved of these horrid Murthers; and with the Cardinals went to *St. Marks Church*, and solemnly gave thanks to Almighty God, for so great

great a blessing conferred upon the Roman See, and the Christian World. Surely the Devil was pleased with this Sacrifice; But God abhorred both the Pope and his Thanksgivings, for he is the God of Love and Mercy.

Philip de Doux a great Jeweller, at his return home from *Guy-bray* Fair, being gone to bed; The Popish Furies came bouncing at his door, and commanded it be opened in the Kings name; as soon as ever they were admitted, they ran up to the Jewellers Chamber, and stabbed him to death in his bed, though his Wife was then expecting her labour; the Midwife seeing them bent to Murther the Woman also, now ready to lye down; instantly intreated them to tarry; at least so long till the infant (which would be her twentieth child) were born. But these Inhumane wretches would not be

perswaded; and took this poor Woman half dead with fear, and thrust her into the Fundament with a dagger to the very Hilts. She finding her self Mortally wounded; and yet desirous to bring forth her fruit, endeavoured to fly away; but they quickly gave her another stab into the Belly with a dagger, and then cast her out of the window into the Street; upon which fall the Child came forth, the Head foremost, gaping or yawning, to the great Astonishment and Confusion of all that beheld that Wofull Spectacle.

Two Ministers belonging to the King of *Navarre*, fell into the hands of these bloody Butchers, and being kill'd were cast into the Water. But more Ministers of the Gospel were not mentioned to be slain at this time; a special Providence being engaged miraculously to preserve them: So that many

ny survived that dreadful Calamity, and afterwards laboured in the work of the Lord in the Church of *Paris*.

One of the Murtherers snatched up a little Child in his arms, and the poor babe began to play with him, and to smile upon him; but instead of being moved with Compassion, this Barbarous wretch Wounded the Infant with his dagger, and so cast it all on a gore blood into the river.

Faron Haren, a Man Zealously affected to Religion, having been Sheriffe in the City of *Meaux*, and chased the Masse out of it, was mortally hated by the Seditious Papists; and therefore they were not contented simply to kill him, but first cut off his *Nose, Ears, and Secret Parts*, and then gave him divers small thrusts into several parts of his body, till at length being weakned with the loss of blood,

blood, he fell down to the ground; and instantly calling upon the name of the Lord, breathed out his last: and yet to shew the Hellishness of their malice, they gave him a great many wounds after he was dead.

The Number of those that were Murthered, by the Papists in the *Irish* Rebellion amounts unto hundreds of thousands, and the manner of killing them was exceeding Barbarous.

Four thousand persons were drowned in one County; whom they first stripped stark naked, both Men, Women and Children; and then drove them towards the water like beasts, and if any slacked their pace, they pricked them forwards with their Swords and Pikes, and at length thrust them headlong into the River; and the Rebels stood
and

and shot at any that assayed to swim unto the shore. Amongst many other, a Gentlewoman whose name was Mrs. *Cambel*, being forceably brought by them to the River; and finding no means to escape their fury, suddenly clasped her arms about one of the chief Rebels; that was most forward to thrust her in: and carried him to the bottom with her, and so they were both drown'd together.

Some, these cruel *Irish* Papists did imprison in most beastly Dungeons, full of dirt and mire; and there clapping bolts on their heels, suffered them leasurely to perish. Others they mangled, and left languishing in the High wayes, crying out but for so much mercy as to be killed out right and delivered out of their pain. A great many they buried alive. At *Clownis* within the County of *Fermanagh*, there were several hanged till they

were half dead ; and then being cut down, were cast into a pit together ; and being covered over with a little Earth, lay sending forth most Lamentable Groans till they died. Some were deadly wounded, and then hung upon Tentarhooks. Others were hanged up by the arms, and with many slashes and cuts, they made the experiment with their swords, *how many blowes an English man would endure before he died.*

Some had their Bellies ript up, and so left with their guts running about their heels. But this Horrid kind of Cruelty, was principally reserved for *Women*, whose *Sex* they neither pityed nor spared, hanging up several Women, many of them great with Child ; whose Bellies they ript up as they hung ; so that the little infants fell from them : some of these they cast into Ditches, some they gave to the Swine,

Swine, and some to the Doggs to be devoured.

Near the City of *Rosse*, *John Stone*, his Son, and his two Sons in Law, and both his Daughters were hanged by these Blood-thirsty Papists; one of his Daughters being great with Child, her Belly was ript up, her Child taken out, and such beastly actions used towards her as are not fit to be mentioned.

A certain *Scottish* man was by these Rebels driven out of *Newry* and knockt on the head, and left for dead, but afterwards recovering himself came naked into the Town; whereupon the Rebels carried him out again, and his wife with him; Him they cut all to pieces, and with a Skein ripped up his Wives Belly, so as a Child dropped out of her Womb. The Daughter also of one *Foord*, in the parish of *Clownis* being delivered of a Child in the Field, the Rebels

who had before killed her Husband and Father, Murthered her also and her two Children, and suffered the Doggs to eat up the Child that was new born. One *Isabel Stevenson* being taken by them, after by enquiry they knew she was the Daughter of a Protestant, they took this little Girl by the heels, and beat out her Brains against a Tree.

A poor Mother, one *Jane Addis*, was stabbed by the Papists, and they left her litt'e child not a quarter old, by the dead Corps, and putting the Breast of its dead Mother into its mouth, bid it suck *English Bastard*, and left it there to Perish.

• *Mary Barlow* had her Husband hanged by the Papists before her face, and she and her six Children were stript stark naked and turned out in Frost and Snow, by means whereof they were almost starved, having nothing to eat in three weeks

weeks time, while they lay in a Cave, but two old Calve-skins, which they beat with stones and so eat them hair and all; her Children crying out to her, rather to go out and be killed by the Rebels then to starve there.

A Popish Priest had so far prevailed upon some Protestants fears, as to make them *deny their Religion*, and after giving them the Sacrament, asked them, whether Christs Body were really in it or no? and they answered Yea. Then he demanded further, whether the Pope were Supreme Head of the Church, and they said He was; Hereupon he told them *that now they were in a good faith, and for fear they should fall from it, and turn Hereticks, He and the rest that were with him immediatly cut all their throats.*

Elizabeth the Wife of Captain Price, deposeth upon Oath that she

she and other Woman whose Husbands were Murthered, hearing of divers Apparitions and Visions which were seen neer *Portnedown bridge* since the drowning of her Children, and the rest of the Protestants there; went to this Bridge in the evening about twilight, and on a sudden there appeared a Vision or Spirit, assuming the shape of a Woman, walt-high; upright in the water, Naked; with hands lift up to Heaven; her hair hanging down very white; her eyes seemed to twinkle; and her skin as white as Snow, and often repeated those words, *Revenge, Revenge, Revenge*; unto the great amazement of those that heard them.

These Cruelties were not accounted *sins* by the Papists, but Preached up as *good deeds*, by their Priests and Jesuites, who affirmed 'twas no more a sin to kill an *English Protestant* than to kill a *Dog*;
since

Contempt of God punished. 27

since the killing of such was for the advancement of the Popish Religion, and that it was a *Mortal and Unpardonable sin to relieve or protect any of them.*

God Deliver the present and succeeding Generations out of such Bloody hands as those of the Papists, and from such a Bloody Religion as that of Popery !

Contempt of God Punished.

POPE *Leo* the tenth, was a great Contemner of the Word of God ; he made a Laughing matter of the Promises and Threats contained in the Holy Scripture ; mocking at the simplicity of those Christians that indeed believe the Bible. When Cardinal *Bembus* alledged

28 *Contempt of God punished.*

a place out of the Gospel, the Popes damnable impudence was so great, as to reply *This Fable of Christ, had brought to him no little Profit.* And yet though this Blasphemer had no more Religion than a Dog, yet he made shew to defend the Catholick Faith, making warr with all his power against Jesus Christ in the Person of his servant *Luther*. Now after he had by his Pardons and Indulgences drawn out a World of Money, and thereby enriched the Bastards which he had begotten; one day as he sat at meat, he received the newes of the overthrow of the *French* in *Lombardy*, whereat he rejoiced out of measure; and did eat and drink most riotously; but suddenly his joy was turned into sadness, his pleasure into pain; a bitter and unlookt for death, deprived him of all his good things, and so he went unto his appointed place, and now he

Contempt of God punished. 29

he feels that *Hell is real*, and that the *Gospel is no Fable*, but the certain truth of God.

There was a Blasphemous Villain, that on a time being with his Companions in a common Inne Carousing and making merry, asked them if they thought that Man was possessed with a Soul or no? Whereunto when some replied that the Souls of men were immortal, and that the Soul of Believers immediately after death were carried to Heaven; and the Souls of the Ungodly were condemned to Hell, as the Scripture does declare. He answered and swore that it was nothing so, and that there was no Soul in Man to survive his Body; and that Heaven and Hell were mere inventions of Preachers to get Money by; and for himself he said he was ready to sell his Soul to any that would buy it. Now Satan himself was there in an Humane shape;

30 *Contempt of God punished.*

shape; and one of his Companions having bought the mans soul for a Cup of Wine, the Devil bought it again of the other at the same price, and presently demanded his soul of him; the Company affirming it was meet he should have it, since he had bought it, not perceiving who was the Chapman. But quickly to the great astonishment of all the beholders, the Devil laid hold of this *Soul-seller* and carried him away into the Air, before them all; and he was never seen or heard of afterward.

A certain Scholar called *Marlin*, who was a Scurrilous Poet and a Play-maker, giving way to his lusts which at length blinded his mind, he became so Profane as to deny God, and Jesus Christ whom he hath sent; and wrote several things against the Scriptures, as if the Christian Religion were but a Politick-invention; but at last the
Lord

Contempt of God punished. 31

Lord made this barking dog to be his own executioner. For as he was about to stab a person with his dagger whom he did owe a grudge unto, the other party avoided the stroke, and catching hold of his wrist, he stabbed his own dagger into his own head, and made there a mortal wound. The manner of his death was terrible, for he cursed and blasphemed to the last gasp. But herein did the justice of God notably appear, in that he compelled his own hand which had written those blasphemies, to be the instrument to punish him; and that in his brain which had devised the same.

A certain Gentleman of *Barkshire*, who had great possessions, was an open contemner of God and of all Religion, and that to so high a degree, that being present at the Baptizing of a child, he would fain have had it called *Beelzebub*

32 Contempt of God punished.

zebub. Besides this he was given over to all sensuality, keeping in his house continually notorious strumpets, and that openly without shame. But at length as this miserable man was hunting, Gods vengeance found him; he was struck suddenly stark dead, falling backward to the crupper of his Horse, and his tongue that had been so prophane and filthy, after a fearful manner hanging out of his mouth.

In a Town of *Germany* called *Izith*, there dwelt an Husbandman who was a monstrous despiſer of the Word of God; he upon a time amidst his Cups, railed with great bitterness upon a Minister of the Gospel who used to reprove such wretched and daring sinners as himself. After which going presently into the Fields, to overlook his sheep, he never returned alive, but was found stark dead, with his
body

Cont

body
black
thus
of the
ly and
phan
thing
In
acted
Passi
deed
sad
For
han
wo
sho
a b
fide
tha
lan
Br
th
ca
de
th

Contempt of God punished. 33

body all scorched, and burnt as black as a Coal; the Lord having thus given him over into the hands of the Devil, to be thus dreadfully and signally punished for his prophaness and abusing of Holy things.

In a certain place there was acted a Tragedy of the Death and Passion of Christ in shew; but indeed it proved very Tragical and sad to the Actors themselves. For he that played Christ's part hanging upon the Cross, was wounded to death by him that should have thrust his spear into a bladder full of blood tyed to his side, who with his fall slew another that play'd one of the womens part lamenting under the Cross: his Brother that was first slain seeing this, slew the Murtherer; and because of his so doing, was by order of justice hanged himself: so that this Tragedy was concluded
with

34 *Contempt of God punished.*

with four true, not counterfeit deaths, and that by the just hand of God who cannot endure the prophane and ridiculous representation of the great things of the Gospel.

Senacharib King of *Affyria* after he had obtained many victories, and subdued many Nations, became so proud and arrogant, as by his servants mouth to reproach and blaspheme the living God; speaking of the Lord no otherwise then of an Idol, and one that had no power to deliver those that trusted in him. But quickly he felt the Lords revenging hand; for an Angel was sent forth who suddenly in one nights space, slew an hundred fourscore and five thousand of his army, and he himself with shame and grief returning into his Kingdom, was slain by his own sons, as he was worshipping his Idol, who a little before had so wick-

Cont
wicke
true
Ab
Julia
famor
us;
mand
stian
How
how
the
Gho
toun
wh
Can
fin
Gr
ing
ho
aft
m
bo
bo
g

Contempt of God punished. 35

wickedly despised the living and true God.

About the time of the Emperour *Julian* the Apostate, there was a famous Sophister, called *Libanius*; who being at *Antioch* demanded blasphemously of a Christian and learned Schoolmaster, *How the Carpenters Son did? and how he busied himself?* To whom the Schoolmaster full of the Holy Ghost, replied. Truly the Creator and Saviour of the World, whom thou disdainfully callest the Carpenters Son, is making a coffin for thee, to carry thee to thy Grave. Whereat the Sophister jesting departed, but according to the holy mans prophecy, dyed quickly after and in a coffin was buried.

There was a woman who used most horrible oaths and cursings, both against herself and others, who being at a Wedding the other guests dissuaded her from her devilish

36 Contempt of God punished.

vilish swearing: but she nothing bettered, continued her execrable oaths, till the company were set at dinner, and began to be very merry, on a sudden there mirth was disturbed and quite spoyled, by the visible appearing of the Devil among them, who laid fast hold on her, and carried her into the air before them all, with most horrible outcries and roarings, and in that sort carried her round the Town, so that the inhabitants were ready to dye with fear. By and by he tore her into four pieces leaving in four several high wayes a quarter, that all that came might be witnesses of her punishment, And then returning to the Marriage, threw her bowels upon the table before the Major of the Town, with these words, Behold these dishes of meat belong unto thee, whom she like destruction maintaineth, if thou dost not amend thy
wicked-

Co
wicked
this
Min
Mai
tant
know
like
It
Con
earr
De
De
wh
of
the
his
lean
ton
for
her
15
the
but
fin

Contempt of God punished. 37

wicked life. The Reporters of this history were *John Herman* the Minister of the Town, with the Major himself, and other inhabitants, being desirous to have it known to the World for examples sake.

It was the custom of a young Courtier at *Mansfield*, in any earnest asseveration, to say, *The Devil take me, if it be not so.* The Devil at last indeed took him while he slept, and threw him out of an high window, and though the providence of God, hindered his being kil'd by the fall, yet he learned by experience to bridle his tongue from such cursed speeches for the future.

That was most strange which happened in a Town of *Misfria*, 1552. Sept. 11. A cholerick Father seeing his Son slack about his business, wished he might never stir from that place, which was no sooner

38 *Contempt of God punished.*

sooner spake but his Son stuck fast indeed, neither by any means could he be removed so as to sit down, or bend his body; though by the Prayers of the Faithful his pains were somewhat mitigated. Three years he continued standing with a post at his back for his ease, and four years sitting: at the end whereof he died, nothing weakened in his understanding but professing faith in Jesus Christ for Salvation. When he was demanded at any time how he did? he answered usually, that he was fastened of God, and that it was not in man, but in Gods mercy, for him to be released.

A Souldier travelling through *Marchia* a Countrey of *Almain*, and finding himself ill in his journey, abode in an Inne; till he might recover his health, and committed to his hostesses custody certain moneys which he had about him.

Now

Contempt of God punished. 39

Now after a while being cured of his distempers, he required his moneys again, but she having consulted with her husband, denied the receipt, and instead of paying the souldier they thrust him out of door: who being very much enraged with this unworthy and injurious dealing, drew his sword, and run at the door with the point of it; whereat the Host began to cry *Thieves, Thieves*, saying that he would have entred his house by force, so that the souldier was taken and cast into prison, and by process of Law ready to be condemned to death. But the very day in which the sentence was to be past upon him, the Devil entred into the prison, and telling the souldier his danger, promised notwithstanding to deliver him out of his adversaries hands if he would give himself and his soul to him: the Prisoner answered that he had

C

rather

40 *Contempt of God punished.*

rather dye being innocent, then be delivered by that means. When the Devil could not prevail, he promised him help for nothing, advising him when he came to the judgement seat, to plead *Not guilty*, and to declare how he had been wronged; and to intreat the Judge to grant him that One in a blew cap that stood by might be his Advocate. At the day of tryal the Devil himself came with a blew cap, and pleaded for the prisoner at the bar, defended his Client very cunningly, affirming that the soldier was falsely accused, and unjustly condemned, and that his host did withhold his mony, offered him violence, and to prove his assertion he reckoned up every circumstance of the action, yea, named the very place where the mony was hidden. The host on the other side stood very impudently in the denial, wishing that the

De-

nished.

, then be

When

evail, he

hing, ad-

ne to the

ot guilty,

ad been

the Judg

a blew

his Ad-

the De-

lew cap,

er at the

it very

the soul-

and un-

that his

y, offer-

rove his

every

on, yea,

ere the

host on

pudent-

that the

De-

Pride punished.

41

Devil might take him if he had it. Then he in the blew cap discovered himself and left pleading, and took hold of the host, and carrying him out of the Sessions house, and hoisted him into the air so high, that he was never after seen or heard of more.

Pride punished.

THE Angels that fell were glorious Creatures in their first Creation, but Pride was the cause of their condemnation, how low hast it brought them! how foul and filthy has it made them! and how fast are they fettered in chains of darkness reserved unto the judgment of the great day!

Our first Father *Adam* was proud and aspiring, and would ✓

C 2

needs

needs have been as God; but he scarce remained a man after his transgressions; pride turned him out of Paradise, and it was said to him *In the sweat of thy face shall thou eat bread, untill thou return to the earth; out of which thou wast taken: for dust thou art, and unto dust shalt thou return.*

Korah, Dathan and Abiram for their pride and height of Spirit against *Moses* were remarkably punished, the ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, with their families who went down alive into the pit, and they perished from among the congregation, who were exceedingly amazed and fled at the cry of them.

Nebuchadnezzars heart was lifted up with pride, and as he walked in the Palace of his Kingdom, and said, *Is not this great Babylon which I have built for the house of the*

Pride pnnished. 43

*the kingdom, by the might of my power
and for the honour of my Majesty,
But as soon as ever his arrogant
tongue had thus spoken, there came
a voice from heaven. O Nebu-
chadnezzar the Kingdom is depart-
ed from thee, and they shall drive
thee from men, and thy dwelling
shall be with the beasts of the field,
and they shall make thee eat grass as
the Oxen, and seven times shall pass
over thee until thou know that the
Most High ruleth in the Kingdom
of men, and giveth it to whomsoe-
ver he will. The same hour the
thing was fulfilled, Nebuchadne-
zar was driven from among men,
the appetite of a beast given him.
his body was wet with the dew of
Heaven, his hairs became as Ea-
gles feathers, and his nails as birds
claws, who before had been so
proud a Monarch. Thus them that
walk in Pride God is able to abase.
Dan. 4.*

Jezabel was a Kings daughter, and married to *Ahab* King of *Israel*. She was infamous for her cruelty, hypocrisie, idolatry, and pride, and helped very much to fill up the measure of the iniquity of the house of *Ahab*, and to make them ripe for vengeance. *Jehu* is appointed and appointed of God to cut off *Ahabs* posterity from the earth. And after he had killed *Joram* the King of *Israel*, he came in a victorious manner to *Jezereel*. When *Jezabel* heard of it, she proudly painted her face, and tyred her head, and in a scornful manner upbraided *Jehu* with his conspiracy against his Master, which provoked him so that he commanded the Eunuches that attended her, to throw her down out of the window: and they quickly obeyed and threw her down indeed; and some of her blood was sprinkled on the wall, and some

on.

on the horses, and the body of this proud and cursed Woman was trampled under feet : and when at length out of respect to her birth they came to bury her, the dogs according to *Elijah's* prophecy had eat up her flesh, so that no more but her skull and feet, and palms of her hands remained. Oh what a fall had her pride ! and unto what a shameful end did it bring her !

The daughters of *Zion* that were haughty, that did walk with stretched forth necks and with wanton eyes, the crowns of their heads were smitten with a scab, instead of a sweet smell there was a stink, instead of a girdle, a rent ; instead of well set hair they were punished with baldness ; instead of a stomacher there was a girding with sackcloth ; and burning instead of beauty : thus the Lord resisted their pride, and crossed them in

those things which they were most proud and fond of.

Alexander the Great, conquered the greatest part of the World, neither *Persians* nor *Indians* were able to stand before him. He could brook no equal or companion in Empire; but when after a great victory obtained, *Darius* the *Persian* King, offered him half his dominions to be quiet; he refused: and said, that as Heaven had but one Sun, so he thought the Earth should have but one Monarch, meaning himself. When he came to *Egypt*, which yielded to him without blows, the flattering Priests which ministred in the Temple of *Jupiter Hamon*, pronounced him by Oracle to be the Son of *Jupiter*. Whereupon he caused himself to be worshipped as God, according to the custom of the Kings of *Persia*. But afterwards as he warred in *India* he re-

received so sore a wound, that with the pain of it, he was constrained to say, *Though he was the Renowned Son of Jupiter, yet he ceased not to feel the infirmities of a weak diseased body.* And to convince him further that he was but mortal, after a great deal of luxury and drunkenness at *Babylon*, he was poisoned in the flower of his age, and he left none of his Dominions to his posterity.

In *Syracuse* a City of *Sicilia* there lived a Physician called *Menecrates*, whose Pride and Folly was so great, that he would fain be taken for a God, and he required no reward of his Patients whom he healed; but only that they should acknowledge him to be their new Creatour, and call and worship him as *Jupiter*. Upon a time *Denis* the Tyrant desirous to make some pastime with this Doctour, invited him with many others to a feast.

But because he was a God, to do him honour answerable to his name, he placed him at a Table all alone, and set before him no dishes; but only a censer full of frankincense, which was lookt upon as a proper service to a Deity. This honourable duty pleased the Physician well at the first, so that he snuffed up the perfume most willingly. But when this poor God saw the other *Greeks* eating and drinking, and felt himself tormented with hunger; he rose up and went away intriged in himself and derided of others. Some while after his Art quite failed him, and was forsaken of his fellow Physicians, and died of an incurable impostume.

Varus Pergeus was so puffed up with self conceit that he perswaded himself, that he was of all fair men the most beautiful, of all lusty men the strongest, of all under-

derstanding men the most wise and prudent; and that in all kinds of Musick and melody, he could out-play and out-sing the very *Muses* themselves. But this foolish Creature, after that he had spent the prime and best of his age in this idle vain conceit, he grew towards his end to be strangely deformed and disfigured in his visage, enfeebled and disabled in his strength, idioted and besotted in his understanding, and his unlamented death was accompanied with no other Musick but his own shrieking and howling.

Bajazet the King of the *Turks*, in the pride of his heart thought himself with his army to be invincible, he made spoil of many Nations: and persecuted the Christians dispersed through his vast dominions; he endeavoured the ruin of the Christian Emperour of *Constantinople*, who had not injured him,

him, meerly to gratifie his covetousness cruelty and ambition; he compared the World to a ship and himself to a Pilot, that commanded the Sails and secured the the Helm. But afterwards he was met by *Tamerlane* of *Scythia*, who totally routed his Army and *Bajazet* himself was taken prisoner. Being brought into *Tamerlanes* presence, he carried himself with great haughtiness of Spirit, so that by *Tamerlanes* Commandement, he was put into an iron cage, and was fed with the fragments and scraps that fell from the Table: he was carried about as a spectacle of scorn, and was taken out of his cage at some times, and was forced to stoop and humble his body as a block to tread upon, while *Tamerlane* mounted upon his Horse. At length being weary of his Life, he beat out his own brains against the sides of the Iron cage; and
this

this was the wretched end of proud
Bajazet.

*Sabbath prophanation
Punished.*

Gregory *Tenconensis* reporteth,
That an husbandman upon
the Lords day (which is the Chri-
stian Sabbath or day of rest) went
to plough his Field, and as he clean-
sed his plough-share with an iron,
the iron stuck so fast in his hand, that
for two years together he could not
be delivered from it, but carried it
about continually to his exceeding
great both pain and shame. Ano-
ther prophane fellow, without any
regard of God or service used to
convey his corn out of the field on
the Lords day in Sermon time, but
he

52 *Sabbath profanation*

he was justly rewarded for his ungodly Covetousness; for the same corn which with so much care he had gathered together, was consumed with fire from Heaven with the Barn and all the Grain that was in it.

A certain Nobleman used to go a Hunting every Lords day, and that in the Sermon time; which impiety the Lord punished after this manner; he caused the Noble-mans Lady to bring forth a Monstrous Child with an head just like one of his Dogs: that seeing he preferred his Dogs before the Service of God, he might have one of his own getting to make much of.

At a Town in *France* called *Kimstat* in the year of our Lord, 1559. there lived a very Covetous Woman who was so greedy of gain: that she would neither come to hear the Word of God herself
upon

upon the Lords day, nor suffer any of her Family to do it ; but continually abode drying and pilling of Flax, neither would she be reclaimed by her Neighbours who admonished and dehorted her from working upon Gods Holy day. One Sabbath as she was thus busily employed, fire seemed to issue from the flax, without doing any harm : the next Sabbath it took fire indeed, but was presently put out again : for all this she continued obstinate in her Sabbath-profanation, and upon the third Sabbath, the flax took Fire and could not be quenched, till it had burnt her and two of her Children to death ; for though they were recovered out of the fire alive, yet they all three the very next day died; and that which was most to be wondred at, a young Infant in the Cradle, without any harm done to it, was taken out of the midst of the flames.

The

54 *Sabbath profanation*

The Council at *Paris* labouring to perswade unto a more Religious observation of the Sabbath, use this Argument. Many of us have been eye-witnesses, many have had intelligence by the relation of others: that some upon this day being about their Husbandry have been struck with Thunder; some have been maimed and made Lame; some have had their bodies even bones and all burnt in a moment by Lightning, and consumed to Ashes.

Memorable is, that Example which happened at *Paris Garden* in *London*, 1583. Upon a Sabbath day great multitudes were gathered together to behold the sport of *Bear-baiting*, and upon the sudden the Scaffold broke, and the Beholders came tumbling down headlong, several Persons were killed upon the place, and several others were sore wounded and bruised, to the shortning of their own dayes,
who

who did take no care to Sanctifie the Lords day.

I my self took notice, when first I came to *Oxford*; that for several years together, never any were drowned but upon the *Lords dayes*, and one year, one was drowned upon one Sabbath, and the very next Sabbath after, another was drowned also.

Disobedient children Punished.

A *Bsalom* was so unnatural as to Rebel against his Father, King *David*, and to wage war against him, and being seduced by the wicked Counsel of a *Achitophel*, he was not ashamed to commit Incest with his Fathers Concubines

56 *Disobedient children*

bines in the sight of the multitude ; that knowing he was abhorred of his Father, their hands might be the more strong to help him. But notwithstanding all his wicked policy, his Army was beaten by the Forces of his Father, and as he rode along the Forest to save himself ; his Mule carried him under a thick Oak, went away from under him, and left him hanging in the boughs betwixt Heaven and Earth, untill *Joab* came and wounded him to death with the darts that he threw at him. And as for *Achitophel*, that was the Counsellour to this disobedient Son, he went home in Despair, and hanging himself, put a period to his life with his own hands.

Crannius the Son of *Clotarius* King of *France*, Conspired Treacherously and raised War against his Father ; but in Battel was vanquished, and put to flight with the

the

the Earl of *Brittain* who endeavoured to support him; the Earl was slain in the pursuit. The Prince himself (thinking to escape by Sea where lay several ships ready to receive him) was in the Mid-way taken together with his Wife and Children. And although Grandfathers are apt sometimes to cherish their Childrens Children more then their own, yet *Clotarius* was so enraged, that he gave an expresse Commandment, that his Son together with his Wife and Children, should be shut up in a little house: and they were all without Mercy burnt alive together.

There was saith *Manlius* an Old man crooked with age; distressed with Poverty, and almost starved with Hunger; who had a Son very Rich and that lived very Plentifully: the poor Father intreated not Silver or Gold at his Sons hands, but only Food and Raiment which yet

58 *Disobedient children*

yet he could not obtain. For the Sons proud Heart exalted with Prosperity, thought it a shame and discredit to his House, to be born of such poor and base Parentage; and therefore not onely denied him Relief, but also disclaimed him from being his Father, and chased him away with crabbed and bitter reproaches. The poor Old man thus cruelly handled, let Tears fall as witnesses of his Grief, and departed Comfortless from his Unnatural Son. But the Lord looked down from Heaven, and pleaded the Fathers cause, and sent a Fury and Phrenzy into the Senses and Understanding of his Monstrous Son; that as he was void of Piety and Compassion; so he might be void of Reason and Discretion ever after.

The same Authour tells us of another Son, who though he would not suffer his Father to beg, nor disown

him

him
him
a Slave
of m
his
but
good
awa
time
fore
wh
the
stea
to
en
the
ca
th
co
w
w
fe
d
t

him to be his Father, yet he used him not like a Father but rather like a Slave. Upon a time a dainty dish of meat was upon the Table, which his Father was to have a share of, but he grudging his Father such good food, caused it to be conveyed away, and reserved till another time, and coarser meat was set before the poor Old man. But mark what his Dainties turned to, when he fetch it again, the Son found instead of Meat, Snakes and Serpents, to the great Terrour of his Conscience; but which is more, one of the Serpents leaped in his Face, and caught hold of his Lip, and hung there till his dying day, so that he could never feed himself but he was forced also to feed the Serpent, who before did grudge so much to feed his own Father.

Under the Old Law it was ordained, that He that Cursed his Father or Mother, should dye the death.

60 *Disobedient children*

death, and that Rebellious Children which were stubborn and incorrigible in their Wickedness should be stoned.

A Father being perswaded by his Son that had Married a young wife, to part with his Goods and Estate to him upon promise of kindness, and all the content he could wish for; yelded to his request, and for a while the Old Man found all things according to his desire: But at length the young couple began to be weary of their Father, and removed him from a fair high Chamber to a base under-room; and after shewed a great deal of ingratitude and disobedience. When the Old man asked for Clothes, his Son bought four Ells of Cloth, two whereof he bestowed upon his Father and reserved two for himself. Now his young Son marking this Niggardliness of his Father towards his Grandfather, hid the two Ells

Ells of Cloth, and being asked why he hid them, (whether through ingeniousness or Divine instinct) answered, *To this end to reserve them for his Father, against he was old to be a covering for him.* Which answer touched his Father so near, that he was more Obedient and Loving to the Old Grandfather ever after.

Murther Punished.

B*Aanah* and *Rechab* chief Captains of *Ishbosheth*, *Sauls* Son, Conspired against their Master while he slept, and in a most Treacherous manner Murthered him, and having cut off his head, brought it for a present to King *David*, hoping to gratifie the King and to receive a reward at his hands. But

David

David being of an upright and true Princely Spirit, could not endure such vile Treachery though against the person of his Enemy; but entertained them as Traitors and Murthers; and commanded first their hands and feet to be cut off, which they had especially employed as Instruments in that Villany, and afterwards caused them to be slain and hanged for an Example.

Jugurtha Nephew to *Micipsa* King of *Numidia*, by birth a Bastard, for he was born of a Concubine, yet by Nature and Disposition so Valiant and full of Courage, that he was not onely beloved generally by the People, but also he was dearly esteemed by *Micipsa*, insomuch that he Adopted him joint-heir with his Sons *Adherbal* and *Hiempsal* to his Crown, admonishing them to live in Concord without any breach, lest that should

end

end in the Destruction both of
 them selves and of his Kingdom.
Micipsa was no sooner deceased,
 but *Jugurtha* not contented with a
 portion of the Kingdom of *Numi-*
dia, Ambitiously fought the whole.
 And to attain what he desired, he
 first dispatched *Hiempsal* by the
 hands of the Guard, who in his
 Lodging by night cut his Throat;
 and then in a Battel Vanquished
Adherbal his Brother, and so ob-
 tained the Sole Government with-
 out Controul. Besides he corrupt-
 ed with Bribes the Senators of
Rome, who had Authority over his
 Kingdom; that instead of Punish-
 ment which his Murther cryed for,
 he was established by the Senates
 Decree in half the Kingdom, as
 his Portion. Whereupon he grew
 more presumptuous falling upon
 the Territories of *Adherbal*, and
 waging war with him; at length
 took him, after he had for a time
 D straitly

64 *Marther punished.*

straitly besieged him. Having him thus in his power, he put him to the cruellest death he could possibly devise. Which Villanous deed was the occasion of that war which the *Romans* undertook against him, wherein *Jugurtha* was overcome; and seeing himself utterly lost, he fled to his Son in Law *Bocchus* the King of *Mauritania*; but *Bocchus* instead of protecting and helping him, proved false to him, and delivered him into the hands of the *Romans*, and he was carried in triumph to *Rome* by *Marin*, where he was thus justly punished: First his Gown was pluckt off by Violence from his back; next a ring of Gold was pluckt off his ear, lap and all: and lastly he himself stark naked thrown into a deep Ditch, where Combating with Famine six dayes, the seventh he ended his wretched life; being justly rewarded for his Cruelty and Ingratitude.

The

Murther punished. 65

The Arch-Bishop of *Mentz* called *Hatto* who lived in the year of Grace 940, used great Cruelty towards poor Beggars; whom in the time of Famine; he assembled together in a great Barn, and then set the barn on fire wherein they were, and burnt them alive not suffering any to escape, comparing *them to Rats and Mice*, that devour the good Corn, but served to no other good use. But God did plead the cause of these murdered poor men, and brought a just revenge upon this proud and wicked *Prelate*; for an Army of Rats and Mice came against him, and began to bite and torment him, which he perceiving, removed to a Tower that stands in the midst of *Rhine*, whither, he presumed this host of Rats could not pursue him, but he was deceived; for they *swam over the Rhine* thick and threefold, and got into the Tower with such strange fury, that

66 *Murthre punished.*

there was no withstanding them, but they seized upon this *Bishop* and soon devoured and made an end of him; in memorial whereof this tower was called the *Tower of Rats* ever after.

Parthenius, Treasurer to the King of *France* called *Theodobert*, did Traiterously slay a special friend of his called *Ausanius*, with his wife *Papianilla*. When no man suspected him, he detected and accused himself after this strange manner. As he slept in his bed, suddenly he roared out, and cryed for help, and being demanded what he ailed? being half asleep he answered, *that his friend Ausanius and his wife, whom he had murthred long ago, summoned him unto Judgment before God.* Upon which Confession he was apprehended and stoned to death. Thus though all Witnesses fail, a Murthersers Conscience,

science, will force him to be his own Accuser.

About the year 867. A Nobleman of the *Danes* and of the *Kings* Stock, called *Lothebrook*, entring with his Hawk into a Cockboat alone; a Tempest suddenly arose, whereby he was driven upon the Coast of *England*; where being found and detained, he was presented to *K. Edmund*, who Reigned over the *East-angles* in *Norfolk* and *Suffolk* at that time. The King understanding his Parentage, entertained him in his Court accordingly; and every day perceiving his dexterity in hawking and hunting more and more, bare special favour to him. This raised the envy of *Berike* the Kings Faulconer, so that as they were Hunting together, *Lothebrook* was treacherously and secretly murdered by the Faulconer, and threw him in a Bush. He being thus murdered

68 *Murther punished.*

was shortly missed in the Kings house, and no tidings could be heard of him, untill it pleased God to reveal the Murther by his *Dog*: which continuing in the Wood with the Corps of his Master, at sundry times came to the Court and sawned upon the King. So that the King suspecting some such matter, at length followed the trace of the Hound, and was brought to the place where *Lothebrook* lay. Whereupon Inquisition being made; *Berike* the Murtherer was found out; who for his Punishment was put into *Lothebrooks* boat alone, which carried him directly to the Coast of *Denmark* from whence *Lothebrook* came; as it were there to be punished for his Murther. The boat was known, and hands laid upon *Berike*; and by Torments he was enquired into. But he to save himself told a lye to the *Danes* concerning King *Edmund*, saying that

that the King had put *Lochebrook* to death in *Nonfolk*; whereupon revenge was devised, an Army prepared, and this was the first occasion of the Arrival the of *Danes* in *England*.

Plutarch reporteth a like Story of a Souldier of King *Pyrhus*, who being slain, his dog discovered the murtherers, for when the dog could by no means be brought from the dead body, but fawned upon the King. He commanded all his Army to pass by in order, two and two together, at length the murderers passed by the dead Corps, and the dog presently flew upon them so fiercely as if he would have torn them in pieces, and turning to the King, ran again to the Murtherers; whereupon being apprehend and examined, they soon confessed the fact and received condigne punishment. *Plutarch* indeed ascribeth this to an instinct of Nature, but it is rather to be attributed to the justice of

70 *Murther punished.*

God who to terrifie man from this Bloody sin, does stir up the even dumb creatures to be revealers of it

Luther recites a story of a certain Traveller who fell among Theives, which being about to cut his throat the poor man espied a flight of Crows, and said *O Crows I take you for witnesses and revengers of my Death.* About two or three dayes after these murdering Theives drinking in an Inne, a Company of Crowes came and lighted on the top of the House. The Theives at this began to laugh and to say yonder are the Crowes which must revenge his death whom we dispatched the other day. The Tapster overhearing them, told it to the Magistrate; who presently caused them to be apprehended: and upon their disagreeing speeches, urged them so far, that they confessed the truth, and received the punishment they deserved. A

Murder punished. 71

A Traveller (as it was related to *David Chyropus*) was murdered by the High-way side near *Itzehow* in *Denmark*, and because the Murtherer could not be found the Magistrates of the Town caused *one of the hands* of the murdered man to be cut off; which was carried into the Prison, and by a string hung up in one of the Chambers. About *ten years* after, the Murtherer coming upon some occasion into the prison, the hand which had been a long time dry; began to drop blood upon the table which stood underneath it. Which the Goaler beholding, stayed the fellow, and advertised the Magistrates of it, who examining him, the Murtherer gave Glory to God, and confessed the fact done so long ago, and sentenced according to Law was executed.

At *Hsenacum* a young man being in love with a Maid and not having

D 5

where

wherewithal to maintain her, used this unlawful means to accomplish his desire. Upon a night he slew his host and threw his body into a cellar, took all his money and then hasted away. But the terrour of his Conscience through the judgement of God quickly thopt him, so that he could not for his life stir far till he was apprehended. At the same time *Luther* and *Melancthon* abode at *Isenacum*, and were eye witnesses of this wonderful judgement of God, and also so dealt with this Murtherer, that in most humble confession of his sins; and not without some comfort as well as sorrow he ended his life.

Uncleanness punished.

Rodericus King of the *Gothes* in *Spain*, forced an Earls Daugh-

Uncleanness punished. 73

Daughter to his lust, which provoked her Father to bring against him an army of *Saracens*, and *Moors*, and not only slew him with his Son, but also extinguished the *Gothick* Kingdom in *Spain*. In this War and upon this occasion, seven hundred thousand men perished as histories record, and a Kingdom came to ruins, by the filthy lust of one Lecher.

The Children of *Israel* giving way to fornication, their fell in one day no less then three and twenty thousand of them. *Zimri* and *Cozbi* were killed in the very act of Adultery. And the *Sodomites* giving themselves over to uncleanness, fire and brimstone came down from heaven, and consumed them suddenly and by a signal overthrow.

Lutber tells of a Noble Man in *Thuringe* that was taken in Adultery, and was killed in a strange man-

74 *Uncleanness punished.*

manner by the husband of the Adulteress. He was bound hand and foot and cast into prison, and to quench his lust he was denied all manner of sustenance, and the more to augment his pain, hot dishes of meat were set before him that the sight and smell might the more provoke his appetite. In this torture the wretched Adulterer continued, till at length he did eat his own flesh, and the eleventh day of his imprisonment ended his life. *Luther* tels also of another Nobleman that was so delighted in lust that he shamed not to say, that if his life of pleasure might endure forever, and that he might to eternity go from enjoying one Harlot to another, he would not care for Heaven or Life Eternal. But this polluted Wretch dyed among his strumpets being struck with a sudden stroke of divine vengeance.

A Popish Priest near *Gant* in
Flan-

Uncleanness punished. 75

Flanders, perswaded a young Virgin to forsake her Parents and become his Concubine. When she objected how vile a sin it was and how contrary to the Law of God, he told her by the Authority of the Pope he could dispence with any wickedness were it never so great, and further alledged the discommodities of marriage, and the pleasure of that kind of life, at length he conquered her vertuous purpose, and made her yeild to his filthy lust. But when they had thus satisfied their unclean desires, in came the Devil in a visible shape, and took the poor woman away from the Priests side, notwithstanding her lamentable cryes, and told the Priest he would shortly fetch him also, for he was his own darling.

One called *Giachet Geneve* of *Seleucus* who had both a Wife & children of his own, of good years and well

74 *Uncleanness punished.*

manner by the husband of the Adulteress. He was bound hand and foot and cast into prison, and to quench his lust he was denied all manner of sustenance, and the more to augment his pain, hot dishes of meat were set before him that the sight and smell might the more provoke his appetite. In this torture the wretched Adulterer continued, till at length he did eat his own flesh, and the eleventh day of his imprisonment ended his life. *Luther* tels also of another Nobleman that was so delighted in lust that he shamed not to say, that if his life of pleasure might endure forever, and that he might to eternity go from enjoying one Harlot to another, he would not care for Heaven or Life Eternal. But this polluted Wretch dyed among his strumpets being struck with a sudden stroke of divine vengeance.

A Popish Priest near *Gann* in
Flan-

Uncleanness punished. 75

Flanders, perswaded a young Virgin to forsake her Parents and become his Concubine. When she objected how vile a sin it was and how contrary to the Law of God, he told her by the Authority of the Pope he could dispence with any wickedness were it never so great, and further alledged the discommodities of marriage, and the pleasure of that kind of life, at length he conquered her vertuous purpose, and made her yeild to his filthy lust. But when they had thus satisfied their unclean desires, in came the Devil in a visible shape, and took the poor woman away from the Priests side, notwithstanding her lamentable cryes, and told the Priest he would shortly fetch him also, for he was his own darling.

One called *Giacher Geneve* of *Se-leucus* who had both a Wife & children of his own, of good years and well

76 *Uncleanness punished.*

well learned, and of good esteem among his Citizens, yet notwithstanding secretly haunted the company of a young woman, with whom being secretly coupled one evening in his study, he suddenly died, his Wife and children perceiving that he tarried unusually long, came and knocked at the door, but no answer was made, at length they broke it open, and then they found him (to their great dismay and sorrow, lying upon the woman stark dead, and her dead also.

Claudius of *Asses* Councillour of the Parliament of *Paris*, a man very evil affected towards the professors of the Gospel, committed uncleanness with one of his waiting maids, in the very midst whereof he was taken with an Apoplexy, and immediately died.

In *Northamptonshire* a Noblemans servant of good credit with
his

Uncleanness punished. 77

his Master, having familiarity with mans Wife, as he was about to commit Adultery with her in a Chamber, he fell down stark dead with his breeches about his heels; which being heard (by reason of the noise his fall made) of those which were in the lower room, they all ran up hastily, and perceived the wickedness he went about, and the Horrible Judgment of God upon him. Another in *Hartfordshire* about *Barkway*, having the Company of an Harlot in a Wood, was struck dead in the Act of Uncleanness.

There was a Chirurgeon, who disdaining his honest Wife, had abandoned himself to a Strumpet: On a time as he was taking horse, his Wife asked him whither he was going? He answered scornfully, *To the Stews*; going indeed presently to his Whore. After a while he returneth to Horse, as soon

78 *Uncleanness punished.*

soon as he was in the Saddle, the Horse falls a leaping and bounding after so strange a manner, that the wretch was flung off, and one of his feet hung in the Bridle: the Horse being not ran so furiously upon the stones, as he beat out his braines; and never stayed till he comes just before the Harlots house, and there he left this miserable man all torn and dead upon the place.

Theft punished.

Ludovicus Vives, tells us of a certain Woman in Flanders, who did so much cocker her Sons, even against her husbands will, that she would not suffer them to want money, yea she would steal from her Husband to furnish them with silver to spend in drinking and gaming, but

but as soon as her Husband was dead, her Sons fell from rioting to robbing, and for the same one was executed with the Sword, and the other by the halter: the Mother looking on as a witness of their destruction, whereof her Conscience accused her, that her over-fondness was one great cause.

That is a common Story of a Man going to the Gallows for his wickedness, who desired to speak with his Mother in her ear, before he died; and when she came to him, instead of speaking, he bit off her ear with his Teeth; exclaiming against her as the cause of his death, because she did not chastize him betimes for his faults.

How many hundreds of Persons have begun to steal smaller matters, and after being hardened and blinded have ventured to become greater robbers, and the Law has taken hold of them, and have come to an

80 Lying punished.

untimely end, and that Scripture
has been verified, Bloody and al-
so deceitful men shall not live out
half their dayes.

Lying punished.

THe Lord is a God of Truth, he
cannot lye, and hath expres-
ly threatened, that All liars, shall
have their portion in the Lake
which burns with fire and Brimstone
which is the second Death. Chil-
dren should in a special manner take
heed of this sin of lying, because
'tis abominable to God; and be-
cause they are so prone to give way
to it. The wicked says the Psalmist
are estranged from the womb, they
go astray as soon as they be born
speaking lies.

Ahab obtained Naboths vineyard
by a lye, and the Prophet threatens
that

that the dogs should lick his blood where they had licked the blood of Naboth.

Gehazi the servant of Elisha tells a lye to Naaman the Syrian, and got two Talents of silver, but he was thus punished, the Prophet tells him that the Leprosie of Naaman should cleave to his seed for ever, and he went out from his presence a Lep. r as white as snow.

Eustathius a Man famous for Preaching and Holiness of Life, opposing the Arrian Heresie: the Arrians suborned a naughty strumpet to come with a Child in her arms and accuse Eustathius of Adultery, and she swore that he begat that Child of her Body; which though he constantly denied, yet he was put out of his place. Howbeit his innocency ere long was made known, for the strumpet being struck with sickness. She was in such horror of Conscience, that she confessed the whole practice,

82 *Directions for prayers.*

practice, and how she was hired to slander this Holy Man, and that yet she was not altogether a liar, for Eustathius the Handicrafts man begat the Child, though not Eustathius the Preacher.

*Brief Directions for children,
how to pray.*

In the Morning.

O Lord God ! Thou art great, and greatly to be praised, and thy goodness and thy greatness are unsearchable. It is of thy Mercy I am not consumed, because thy compassions fail not but are new every morning. This last night might have been indeed my last night,
but

Directions for prayers. 83

but thou hast watched over me for good, hast raised me in health, and surrounded me with mercies; oh give me an heart to improve all the mercies I receive to the glory of that God from whom I did receive them all.

Out of the mouths of Babes and Sucklings thou hast perfected praise, Let my tongue be ever magnifying thy Name; Let my heart be filled with love to thee who art the God of love, the best of Fathers, and let me live in thy fear at all times.

Cause me to know Thee and my self betimes that I may admire and make choice of Thee as my portion and cheif

84 *Directions for Prayers.*

chief good, and that I may loath and abhor my self in dust and ashes.

Behold Lord I was shapen in iniquity, and in sin did my mother conceive me ; I am justly called a transgressor from the womb, and as soon as I was born I went astray from thee.

Though I have lived but few years in the world, yet my sins, in thought, word, and deed are more then I can number.

I brought a corrupt and sinfull Nature along with me into the world, and unless that be changed and renewed my life will be more and more sinfull every day. Create in me

Directions for Prayers. 85

a clean heart O God and renew within me a right spirit.

Thou art in thy Son reconciling the world to thy self. Remember what thy holy Child Jesus hath done and suffered upon the Cross for sin, and let me obtain redemption through his blood the forgiveness of sins according to the riches of thy grace.

'Tis sad to be a childe of wrath and disobedience, oh that by adoption and grace I may be made a childe of God, and that I may love thee, and fear thee, and follow thee as thy dear childe.

As I grow in years so Lord make me to increase in wisdom and to grow in grace.

Let

86 *Directions for prayers.*

Let me love thy word, delight in prayer, keep thy holy day, and live my time in the flesh according to thy will.

Give me grace to be obedient and a comfort to my Parents and Governours, and from my very childhood let me know the holy Scriptures that can make me wise to salvation.

Fill me with thy Spirit, help me to resist Satan and keep me unspotted from the world.

Preserve me from pride and lying, and anger and idleness and every other abominable thing which thy soul hateth; Deliver me from every evil
work

Directions for prayer. 87

work and preserve me to thy heavenly kingdom.

Shew mercy to all thy people and redeem all thy *Israel* out of all their troubles.

Bless the Land of my Nativity with peace, and especially let the Gospel of peace be continued.

Rule in the hearts of Rulers that they may rule in the fear of God.

Let the word of the Lord have free course and be glorified, let souls be converted and brought into Jesus Christ more and more, and let *England* never more be defiled with the Idolatry and abominations of *Rome*.

Keep me this day under thy
E wing,

88 *Directions for prayer.*

wing, guide me with thy counsel, till thou hast brought me to thy Glory for Christ his sake, to whom with the Father and the Eternal Spirit be honour and power everlasting, *Amen.*

At Evening.

O Lord ! Thou art a God glorious in holiness, thou hatest sin with a perfect hatred, surely thy patience towards sinners is the more to be admired.

'Tis to be ascribed to thy Mercy alone that I am still alive, who every day am so prone to provoke thee by my sins.

I have as much need to beg for daily pardon as I have need
to

Directions for prayer. 89

to beg for daily bread.

That foolishness which is bound up in the heart of a childe is fast bound in mine.

The wickedness of my heart is continually discovering it self, this makes me so backward to my duty towards God and man, and so forward unto evil; this makes me so apt to love pleasures, and the things that are suitable to my senses, more then God, and the things that are profitable to my Soul.

Convince me O Lord of sin, break my heart for it, draw me to Jesus Christ, and help me to believe, and to rely upon Him alone to save me from sin, and to deliver me from the wrath that is to come.

90 *Directions for prayer.*

Remember not what I have done, but what thy son hath suffered, and how he did bear the sin of man in his own body on the tree ; oh that by his stripes I may be healed, and that being dead unto sin I may live unto righteousness.

Give me grace to know Thee, the God of my Fathers, and to serve thee with a perfect heart, and with a willing mind, let me seek thee that thou mayest be found of me, and never forsake thee lest thou cast me off for ever.

Make me to remember my Creator in the dayes of my youth, and help me to flee youthfull lusts which do so much defile and war against the soul.

Order

Directions for prayer. 91

*Order my steps in thy Word,
and let it be hid in my heart,
hat I may not sin against thee.*

*Make me wise to consider my
later end, let me remember
that Death has been comming
towards me ever since I was
born, and is neerer and neerer
every moment.*

*Keep me especially from pre-
sumptuous sins, and from every
thing which may fill me with
horroure of Conscience when I
come to ly a dying.*

*Let me not walk in the ways
of my heart, nor after the sight
of my eyes, but teach me to
know that for all things done
in the body thou wilt bring me
to judgement.*

Make me a Christian indeed

92 Directions for prayer.

as well as in name, and establish me unblamable in the way of truth and holiness, and keep me sincere and without offence untill the day of Christ.

I praise thee O Lord for the Mercies of this day, O thou ever-waking keeper of Israel, be pleased this night to watch over me. Be my Guard and Sheild both night and day, and my exceeding great reward for ever, for thy Sons sake, to whom, with Thee and thy Good Spirit, three Persons, but One Incomprehensible blessed and glorious God, be ascribed Kingdom, Power and Glory for ever, Amen.

Crau-

Craving a Blessing before Meat

O Lord thou openest thy hand, and satisfiest the desire of every living thing, help me to live by Faith upon thee, who will not suffer them that seek thee to want any good thing; pardon and purge away my sins whereby I have deserved that my table should be made a Snare to me, and in my eating and drinking let me aim at thy Glory through Jesus Christ, *Amen.*

Thanksgiving after Meat.

O Lord, I blesse thee that I am alive, and that I am fed with food convenient for me, help me to live to thy praise and at last bring me to thy Kingdom, where I shall hunger no more, nor thirst any more, but God shall be all in all, through Jesus Christ, *Amen.*

1.

THe Lord of Heaven confests,
 On high his glorious raise;
 Him let all Angells bless,
 Him all his Armies praise:
 Him glorifie,
 Sun Moon and Stars;
 Ye higher Sphears,
 And cloudy Sky.

2.

From God your beings are,
 Him therefore famous make:
 You all created were,
 When he the word but spake:
 And from that place,
 Where fixt you be;
 By his Decree?
 You cannot pass.

3.

Praise God from earth below,
 Ye Dragons and ye Deeps:
 Fire, Hail, Cloud, Wind and Snow;
 Whom in command he keeps,
 Praise ye his name,
 Hills great and small,
 Trees low and tall,
 Beasts wild and tame.

4.

All things that creep or fly,
 Ye Kings and vulgar throng,
 All Princes mean or high,
 Both Men and Virgins young. Even

Even young and old,
Exalt his name
For much his fame
Should be extold.

5.
O Let Gods name be prais'd,
Above both Earth and Sky?
For he his Saints hath rais'd,
And set their horn on high.
Even those that bee,
Of *Israels* race
Neer to his grace :
The Lord praise ye.

TAKE not his name who made thy
mouth in vain,
It gets thee nothing, and hath no excuse,
Lust and wine plead a pleasure, Avarice
gain :
But the cheap swearer through his open
fluce
Lets his soul run for nought as little fear-
ing:
Were I an *Epicure*, I could bate swear-
ing.
Lie not ; but let thy heart be true to God,
Thy mouth to it, thy actions to them both,
Cowards tells lies, and those that fear the
rod ;
The stormy working Soul spits lies and
froth. Darc

Dare to be true. Nothing can need a lie :
A fault that needs it most, grows two
thereby.

By all means use sometimes to be alone.
Salute thy self: see what thy soul doth wear:
Dare to look in thy Chest; for 'tis thine
own.

And tumble up and down what thou
find'st there.

Who cannot rest till he good fellows find,
He breaks up house, turns out of doors
his mind.

In time of Sermon seal up both thy eyes,
And send them to thy heart that spying sin,
They may weep out the Stains by them
did rise;

Those doors being shut, all by the ears
comes in.

Who marks in Church-time other sym-
metry.

Makes all their beauty his deformity.
Let vain or busie thoughts have there no
part.

Bring not thy plough, thy plots, thy
pleasures thither.

Christ purg'd his temple; so must thou
thy heart.

All worldly thoughts are but thieves met
together,

To cozen thee. Look to thy actions well :
For Churches are either our Heaven or
Hell. The

THe worlds a bubble and the life of man
 Less then a Span :

In his conception wretched : from the
 womb, So to the Tomb :
 Nurst up from his cradle, and brought up
 to years,

with cares and fears.

Who then to frail mortality shall trust,
 But limns on water, or but writes in
 dust.

Yet, whilst with sorrow here we live op-
 prest,

what life is best ?

Courts are but only superficial Schools
 to dandle fools :

The rural part is turn'd into a den,
 Of Savage men :

And wher's a City from foul vice so free,
 But may be term'd the worst of all the
 three ?

Domestick cares afflict the Husbands bed
 Or pains his head,

Those that live single, take it for a curse,
 Or do things worse,

These would have Children, those that
 have them none, Or wish them gone :

What is it then to have, or have no Wife,
 But single thraldom, or a double strife ?

Our own affections still at home to please,
 Is a disease.

To cross the Seas to any forreign Soyl,
 peril and toyl. Wars

Wars with their noise affright us; when
they cease,

We are worse in peace.

What then remains but that we still
should cry

For being born; and being born to
dye?

John Holkins, from the Tower to his little
child Benjamin.

Sweet Benjamin since thou art young,
And hath not yet the use of tongue;
Make it thy slave, while thou art free:
Imprison it, least it do thee

Lord how illustrious is thy name!
Whole power both Heaven and earth
proclaim!

When I the Heavens thy fabric see
The moon and Stars dispos'd by Thee,
On what is man or his frail race,
That thou shouldst such a shadow grace
Next to the Angels most renowned,
With Majesty and glory crown'd:
The King of all the creatures made,
That all beneath his foot be laid;
All that on Isles or Mountains feed;
That shady woods, or deserts breed;
What in the Airy region glide;
Or through the rowling Ocean slide.
Lord how illustrious is thy Name!
Whole power both Heaven and earth
proclaim!

F I N I S.

when

ce.

e still

rn to

little

oung,

gue;

ce:

earth

aim!

ne,

race?

OTT

201

3/17

110

earth

aim!

Wars with their noise affright us; when
they cease,

We are worse in peace.

What then remains but that we still
should cry

For being born; and being born to
dye?

John Holkins, from the Tower to his little
child Benjamin.

Sweet Benjamin since thou art young,
And hath not yet the use of tongue;
Make it thy slave, while thou art free:
Imprison it, least it do thee.

Lord how illustrious is thy name!
Whole power both Heaven and earth
proclaim!
When I the Heavens thy fabric see
The moon and stars dispos'd by Thee,
Oh what is man or his frail race,
That thou shouldst such a shadow grace?
Next to the Angels most renowned,
With Majesty and glory crown'd:
The King of all the creatures made,
That all beneath his feet are laid;
All that on dales or Mountains feed;
That shady woods, or deserts breed;
What in the Airy region glide;
Or through the rowling Ocean slide.
Lord how Illustrious is thy Name!
Whole power both Heaven and earth
proclaim!

F I N I S.

when

ace.

e still

orn to

s little

oung,

ngue;

ee:

earth

aim!

he,

grace?

earth

aim!